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THE GOSPEL OF JOHN.*

THEME

JESUS MANIFESTED AS THE SON OF GOD.

STUDIES

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PRELIMINARY REMARK. These "studies" are designed for use by two classes of students, (1) by those who can give only a moderate amount of time and attention to the work, and (2) by those who wish to go deeply into the study.

The material for the first class is put into larger type and comprises the material under points 1, 2 and 4. The material under point 3 is for the special attention of advanced students and may be entirely passed over by those who do not care for detailed examination of the material.

Part I. THE INTRODUCTION. *John 1 : 1-18.*

Division I. *1 : 1-13. The Word and the World*

I. The Scripture Material:¹

- 1) Vs. 1, 2. The Word was in the beginning with God and was God.
- 2) v. 3. Through him everything was created.
- 3) vs. 4, 5. His life was man's light which shone without effect upon the darkness.
- 4) vs. 6-8. John was sent of God that his witness to the light might lead all men to believe.
- 5) v. 9. Man's real light was coming into the world.
- 6) vs. 10, 11. Though the world was made through him, not even his own people received him.
- 7) vs. 12, 13. To those who received him, believing on his name, he gave the right to become God's children, God alone begetting them.

* The "helps" for the study of John's Gospel are numerous and valuable. For the average student who wishes to do a moderate amount of study Plummer's *Commentary on John* in "The Cambridge Bible for Schools" is the most useful. Other commentaries have peculiar excellences, e. g. The *Commentary on John*, by Drs. Milligan and Moulton in the "International Revision Commentary" (price \$1.25), devotes special attention to the thought; Maurice's *The Gospel of John* (price \$1.50) is excellent for the practical applications. The most valuable books for the mature student who wishes to give thorough study to the subject are Godet's *Gospel of St. John*, 2 vols. (price \$6.00), and Westcott's *St. John's Gospel*, in vol. ii. of the Bible Commentary (price \$3.00). The latter book is, on the whole, the finest single commentary for the advanced student.

¹ In this part of the work the verses are taken one by one as they come in the Gospel and their contents given in another form. The student is expected to compare this statement with the original verse and criticise or improve upon this statement if possible.

2. The Word and the World:² The Word—who reveals what God is—was ever in intimate relation with God, and of the same nature with Him. All creation depended on him for life. His life was the revelation of God to men. John, God's messenger, testified to him as the revealer of God. Yet, though the revelation is clear and given to all, the world was not enlightened by him. Even his own people rejected him. Some did believe in him; and he made it right for them to be, and possible for them to become, children of God, possessing a new life which came directly from God alone.

3. Re-examination of the Material:³

i. Words and Phrases:

- 1) *In the beginning* (v. 1), of what? cf. Gen. 1: 1.
- 2) *was*, i. e. "was existing," not "came into existence."
- 3) *word*, i. e. "the expression of the thought," that which reveals it; here the "*word of God*," the revealer of God; such a revealer "existed in the beginning."
- 4) *with God* (v. 2), lit. "towards God," lived in active intercourse with Him.
- 5) *light of men* (v. 4), i. e. that by which men saw what God is.
- 6) *darkness* (v. 5), i. e. moral darkness, the darkness in which man is when sinful and separated from God.
- 7) *apprehended*, cf. margin of R. V.
- 8) *bear witness of the light* (v. 3), i. e. to call attention to the revelation of God which was there given.
- 9) *there was*, etc. (v. 9), i. e. the genuine revelation of God was a real **thing** and was ever coming among men disclosing God to every one.
- 10) *the world* (v. 10), i. e. "human kind."
- 11) *his own* (v. 11), his own land and people, Israel.
- 12) *right to become* (v. 12), "authority and power to come to be" in due time when the Son of God was come in the flesh.
- 13) *believe on his name*, lit. "into his name," (a) into all that character or sum of qualities which is wrapped up in his name, (b) the name is the "Word" (v. 1), (c) trustfully yield themselves up to the revelation which he makes of God, stake their all upon him as the revealer of God, accept what he tells them of God and act upon it.

2. Connections of Thought:

- 1) V. 3. With this verse the thought passes from the eternal being of the "word" to his relation to creation.
- 2) with v. 4 he comes into relation with men.
- 3) v. 6 presents John's witness to this "light" without defining him.
- 4) v. 9 calls us back to the general nature and work of the "light" in the world at large.
- 5) v. 11 may be regarded as introducing (a) the "Incarnate Word" or better (b) the work of the "pre-incarnate Word" among the chosen people.
- 6) v. 12 will then describe those who whether in Israel or without it received the "Word" "Light" of v. 9, not specially referring to Christians, if indeed at all to them.
- 7) v. 13 describes in their essential character the believers of v. 12, God's act of spiritual re-creation underlies all their life.

² In this part of the work the endeavor is made to give an entirely new, rearranged and clearer statement of the entire body of verses studied. The student is expected to read this statement over carefully, compare it with the scripture passage (a) to decide whether it fairly represents the sense of the passage, (b) to determine whether it can be improved, (c) to make such criticisms and improvements as suggest themselves, (d) exercise himself in making this or a similar statement.

³ Some points for more extended and careful study of the Scripture passage are here given for those who have the time and means for going more deeply into the thoughts and facts which are contained in it.

3. Literary Data:

- 1) In v. 1, read the first clause and observe how each succeeding clause repeats the chief word of the first; find other examples in these verses of this "repetition."
- 2) read v. 3, and note how the two clauses state the same fact, one positively, one negatively; this is "antithetic parallelism," and shows the "Hebrew style" of the writer.
- 3) observe the abstract terms used with great frequency; "life," "word," "light," "witness."
- 4) *John* (v. 6), notice this name is given to the "Baptist," and he is not distinguished from the Apostle John as in the other Gospels; what light does this throw upon the author of this Gospel?

4. Review I

Having worked through this study the student is in a position to go back and test the statements of 1 and 2, and correct or improve upon them, if desired.

4. Religious Teaching: ⁴ *God has revealed Himself to men in all ages, and even in the darkest times all those who have accepted the "Word" who reveals Him have been made children of God. How it glorifies the love and grace of God that He has visited us with His presence from the very beginning! He was ever making Himself better known to us and telling us what to think and do about Him. If to us He graciously gives the clearest revelations, shall we keep ourselves in the darkness, and refuse to know and do His will?*

Division II. John 1: 14-18. The "Word" is Jesus the Christ.

REMARK. The first division began at the "beginning" with the "Revealer," and showed his presence in creation, in human kind, in the chosen people. But not yet is he identified with the One whom we know. This will be done in the second division.

1. The Scripture Material:

- 1) V. 14. The "word" became a human being, took up his abode among us full of grace and truth, and we saw how glorious he was, like the Father's only son.
- 2) v. 15. John bore witness to his superiority.
- 3) vs. 16, 17. And we too received of his abounding grace, for it was grace and truth that Jesus Christ brought, while through Moses law was delivered.
- 4) v. 18. The only begotten son, in close relation with the Father has alone revealed Him as our Father.

2. The "Word" is Jesus the Christ: The "Word"—the revealer of God—became a human being, one among us, Jesus Christ, who was the only begotten of the Father, a glorious and completely adequate revelation of His grace. John witnessed to his majesty. We beheld him, and enjoyed his abundant grace, for it was grace with truth that he brought, not law, which came through Moses.

⁴ In this part of the work, the essential religious thought of the passage studied is sought and the endeavor made to state and apply it. The student will thoughtfully consider it, note its relation to the scripture passage, criticise it, if necessary, and make such application of it as shall seem fitting and desirable.

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *Dwelt* (v. 14), cf. margin, a reference to the O. T. conception, cf. Lev. 26 : 11.
- 2) *beareth* (v. 15), present tense, the testimony stands, abides.
- 3) *grace for grace* (v. 16), that which was received and enjoyed gives place only to more of the same.
- 4) *is in the bosom* (v. 18), either (a) has returned to and now is in the bosom, or (b) is and always has been, (c) "into the bosom," the ultimate, active fellowship of love.
- 5) *hath declared Him*, lit. "interpreted Him," (a) in his own earthly life, (b) as Father, cf. v. 12.

2. Connections of Thought:

- 1) *And the Word*, etc. (v. 14), i. e. *and then*, etc., the next step in the historical progress of Divine revelation.
- 2) *for* (v. 16), goes back to v. 14 (v. 15 is a parenthesis), i. e. "we know that the Word became flesh, and was gloriously full of grace and truth, *because* we received, etc., our experience is a proof of it.
- 3) *for* (v. 17), i. e. "and this experience of v. 16 was possible, *because* of this coming of grace and truth by Jesus Christ," v. 17 is therefore an emphatic re-statement of v. 14, contrasting the fact of that verse with the giving of Law.
- 4) v. 18 is closely connected with v. 17; it might be thus stated, "Jesus Christ, who, though no one has ever yet seen the Divine Being, as the only begotten son, etc., interpreted Him to us."

3. Literary Data:

- Find examples (1) of the "simplicity" of style, two co-ordinate clauses for a complex sentence:
- 2) of the use of favorite words, e. g. truth, grace, etc.

4. Review:

In the light of these studies, examine carefully the statements of 1 and 2.

4. Religious Teaching: *The only adequate revelation of God and a glorious one is made by the Word—the Revealer—becoming flesh, i. e. in Jesus Christ. He interprets to us God as the Father, and brings to us all of the Father's love. "God thou art love, I build my faith on that."*

Résumé.

JESUS MANIFESTED AS THE SON OF GOD.

Part I. The Introduction.

DIVISION I. 1 : 1-13. The "Word" and the World.

DIVISION II. 1 : 14-18. The "Word" is Jesus the Christ.

The Contents. God's Word has ever been revealing Him to men. Some, even his own people, did not accept the Revealer, but those who did accept him God made His children. Jesus the Christ was the Revealer having become a human being. We knew it, because we received his glorious revelation of the Father's grace and truth, a revelation which he alone is fitted to give.

Part II. THE EARLY MANIFESTATION OF JESUS AND THE BELIEF ON HIM, John 1 : 19-4 : 54.

Division I. 1 : 19-36. The Testimonies of John.

§ 1. Chapter 1 : 19-28.

1. The Scripture Material :

- 1) V. 19. When officials were sent from the capital to inquire about him, John testified,
- 2) vs. 20, 21. Saying frankly and clearly, "I am not the Christ, not Elijah, not the Prophet."
- 3) vs. 22, 23. To their demand for a positive answer, he says, "I am, in Isaiah's words, 'a voice' bidding men prepare for the Lord's coming."
- 4) vs. 24, 25. They are from the Pharisees, and so they say, "If you are only this, why do you baptize?"
- 5) vs. 26, 27. He replies, "I baptize, and there is one standing unknown among you who follows me, my superior."
- 6) v. 28. This took place in Bethany beyond Jordan.

2. John's Testimony to the Officials: Now John's first testimony is given to officials from the Capital who inquire into his position and work. He affirms to them that he is not by any means the Christ, or even Elijah, or the Prophet. "I am that 'voice,' of Isaiah's prophecy, heralding the coming Lord." On that account they question—Pharisees that they are—why he baptizes. "I do baptize," he replies, "and know ye, too, that the coming one, to whom I am scarce worthy to do a servant's work, already stands, all unknown, in the midst of you." This testimony was given in Bethany beyond Jordan.

3. Re-examination of the Material:

1. Words and Phrases :

- 1) *From Jerusalem* (v. 19), the centre of religious authority.
- 2) *priests and Levites*, religious officers under the control of the religious authorities, and fitted to make such inquiries.
- 3) *who art thou*, i. e. as what personage and with what authority do you claim to work?
- 4) *not the Christ* (v. 20), implying that they suspected him of making that claim.
- 5) *the voice* (v. 23), was this a purposely mysterious answer, a prophetic enigma, or did they understand by it that he was the Christ's herald?
- 6) *sent from the Pharisees* (v. 24), those of the religious authorities who were members of this party.
- 7) *in the midst* (v. 26), was Jesus there in the throng?

2. Connections of Thought

- 1) *And this is*, etc. (v. 19), i. e. I have in vs. 7 and 15 been telling of John's witness *and* the first case of it is *this*.
- 2) *therefore* (v. 22), since his information had been negative, not positive.
- 3) v. 24 is an explanatory remark in view of v. 25; because they had been sent from the Pharisees, who were sticklers for ritual authority, they asked why he baptized without authority.

- 4) *John answered* (v. 26), note the two parts of the answer, what is the connection between them? (a) adversative—I baptize with water only, it is true, but, etc., (b) confirmatory—I baptize indeed, and I do so in view of, in preparation for, the coming one; he is here, and is my authority for baptizing.
3. Comparison of Material:
As said Isaiah (v. 23), compare Isa. 40 : 3, noting the historical situation and the meaning of the words in their original connection and their use here.
4. Historical Points:
 1) Messianic ideas in Israel, (a) John's idea of the Christ, cf. Mt. 3 : 11, 12, (b) *Elijah, the prophet* (v. 21), as predecessors of the Christ, cf. Mal. 4 : 5; Deut. 18 : 15; John 7 : 40, 42; Mt. 17 : 10-13; in view of this last passage, how explain John's answer in v. 21?
 2) *Pharisees* (v. 24), learn something of their origin, history and ideas.
5. Geographical Points:
Bethany beyond Jordan (v. 28), was this the scene of John's first work, cf. Mt. 3 : 1?
6. Manners and Customs:
The latchet . . . unloose (v. 27), (a) the shoes worn, (b) the work of the servant for guests.
7. Literary Data:
 1) Note the familiar word *witness* (v. 19), cf. vs. 7, 8, 15.
 2) *Jews* (v. 19), does this term applied to the religious authorities imply (a) that the author was a Gentile, or (b) that he wrote when the Jewish religious system and authority had ceased to exist?
 3) *confessed and denied not*, antithetic parallelism expressing the fullness of truth.
 4) observe instances of the *directness* of John's style in this section, the vividness of dialogue.
8. Review I
 Now in view of these studies review the statements of 1 and 2, in order to test their correctness.

4. Religious Teaching: *It would not be strange if John were tempted to regard himself as Elijah, or the prophet, or even the Christ. But we do not see him yield. He gives, now to these officials, emphatic and clear testimony to the greatness of the Christ, before whom he is less than a servant. Fidelity and humility appear beautiful in him, and add weight to his testimony on behalf of Jesus the Christ. Can you do any worthier work than to witness to the Christ?*

§ 2. Chapter 1 : 29-36.

1. The Scripture Material:

- 1) v. 29. On the morrow, as Jesus comes to him, he says, "See the Lamb of God, that taketh away the world's sin!"
- 2) vs. 30, 31. "This is the one of whom I said, 'my superior follows me.' Though I knew him not, I was baptizing that thus he might be made known to the nation."
- 3) v. 32. "I bear witness that I have seen the Spirit descend and abide on him."
- 4) v. 33. "Though I knew him not, God told me that such an one was to baptize with the Holy Spirit."
- 5) v. 34. "Therefore I testify that this is he who is the Son of God."
- 6) vs. 35, 36. The next morning John standing with two disciples observed Jesus as he passed and said, "See, the Lamb of God!"

John's Further Testimony: On the morrow, as Jesus comes to him, he cries out, "See, this is that Lamb of God who takes away the world's sin. I did not know him, indeed, when he came to be baptized, but God told me that the one upon whom the Spirit descended and abode, was to baptize in the Holy Spirit. And I myself have seen this very thing come to pass on him. So I was baptizing in order to make him known to the nation, and I testify from what I have seen that this is he—the Son of God." Again, John testifies, the next morning, in the presence of two disciples, saying, as Jesus is passing, "See the Lamb of God!"

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *Coming unto him* (v. 29), (a) for baptism? cf. Mt. 3 : 13, (b) for conference or instruction? (c) where had Jesus been? cf. Mt. 4 : 1, 2.
- 2) *the Lamb of God*, i. e. that Lamb that God provides, with which you are familiar, either from John's instruction or the O. T. teaching and ritual: note two views of this phrase, (a) connected with Isa. 53, (b) refers to the paschal lamb.
- 3) *taketh away* (cf. marg.), note present tense, either (a) is now beginning the life of patient sin bearing, or (b) the future event is vividly seen as accomplished in the present.
- 4) *sin of the world*, note how universal an expression.
- 5) consider (a) how John could come to know these great facts about Jesus, by prophetic inspiration, by meditation, by conversation with Jesus, (b) how much they could have meant to him.
- 6) *I have beheld* (v. 32), the perfect tense used of an event upon which he solemnly looks back as finished.
- 7) *he that sent me* (v. 33), John's consciousness of prophetic authority.
- 8) *baptizeth with the Holy Spirit*, as the Christ's great work, cf. Mt. 3 : 11; as the origin of the idea, cf. Joel 2 : 28; its meaning (a) as the element of the new life, (b) securing fellowship with God, holiness.
- 9) *Son of God* (v. 34), (a) title of the Christ, (b) cf. the O. T. suggestions in 2 Sam. 7 : 14; Ps. 2 : 7; 89 : 27; Dan. 3 : 25; (c) does it convey also the idea of divinity? (d) recall the voice in Mt. 3 : 17.
- 10) *behold*, etc. (v. 36), a significant repetition which had its meaning to the disciples.

2. Connections of Thought:

- 1) *For this cause* (v. 31), i. e. in order that I might introduce him to the nation—(a) not that this was the only work of John, but (b) he was also to prepare the nation by repentance for the Christ, yet (c) John must have felt that this was the most important thing he was to do.
- 2) *and I have seen* (v. 34), i. e. "and so I have seen," as often in this Gospel, the conclusion of the whole matter.

3. Comparison of the Material:

- 1) *Knew him not* (v. 31), how reconcile with Mt. 3 : 14? (a) not personally, cf. Lk. 1 : 80, (b) not officially as the Christ.
- 2) *I have beheld*, etc. (v. 32), for the occasion see Mt. 3 : 16, 17.
- 3) *abode*, peculiar to John, significant as denoting the new relation of the Spirit to Jesus.

4. Historical Material:

- 1) The time of these occurrences can now be determined, (a) did the baptism occur before v. 29? (b) then was it also before the inquiry of v. 19? (c) arrange then the order of events thus far in the ministry of John; (d) the probable length of time between the baptism of Jesus and this scene, cf. Mt. 4 : 2.
- 2) *his disciples* (v. 35). John was a teacher and made disciples.

5. Literary Data :

- 1) Observe examples of (a) directness of style, (b) use of special words, (c) repetitions of phrases.
- 2) note the phrase *on the morrow* (vs. 29, 35), as suggesting an eye-witness, who is giving personal recollections.

6. Review :

Having worked through these studies now go back and examine the material on 1 and 2, in order to test its correctness.

4. Religious Teaching : *Think again of this high privilege of witnessing to Christ. We saw how faithful was John's testimony. Now see how his faithfulness is also very clear sighted. He sees into the very central heart of the work of the Christ—His sin-bearing. That should teach us the blessedness of faithful witnessing—God gives to his faithful witnesses ever clearer and higher views of their Lord and Saviour. The insight of the humble and faithful witness to Christ—think of this.*

Résumé.

JESUS MANIFESTED AS THE SON OF GOD.

Part I. The Introduction.

DIVISION I. 1 : 1-13. The "Word" and the World.

DIVISION II. 1 : 14-18. The "Word" is Jesus the Christ.

Part II. The Early Manifestation of Jesus and the Belief on Him.

DIVISION I. The Testimonies of John.

§ 1. 1 : 19-28. John's Testimony to the Officials.

§ 2. 1 : 29-36. John's Further Testimony.

Division II. 1: 31-51. The Belief of the First Disciples.

§ 1. Chapter 1 : 37-42.

1. The Scripture Material :

- 1) V. 37. The two disciples understand, and follow Jesus.
- 2) v. 38. He asks their errand and they inquire where he lives.
- 3) v. 39. He bids them come and see; they go and stay with him from ten o'clock on through the day.
- 4) vs. 40, 41. One of them, Andrew, goes and tells his brother Simon "We have found the Christ."
- 5) v. 42. They come to Jesus and he says, "Simon, your name shall be Cephas."

2. Andrew and Peter : The two disciples follow after Jesus and at his invitation spend the day with him. Andrew, one of them, brings his brother Simon to Jesus, saying "We have found the Christ." Jesus says, "Simon, I propose to give you a more appropriate name, Cephas (*i. e.* the Rock-man or man of Rock)."

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *Where abidest thou* (v. 38), motive for question (a) embarrassment, (b) purpose to call at a later season?
- 2) *findeth first* (v. 41), (a) and then some one else afterwards? or (b) both went after their brothers and A. found his own brother first?
- 3) *we have found the Messiah* (v. 41) (a) they had been seeking him? (b) suggests the subject of the day's talk or at least the result of it.
- 4) *thou art* (v. 42), not necessarily supernatural knowledge but emphatic repetition of a previous introduction.
- 5) *shalt be called*, implied (a) his insight into S.'s character, (b) introduction of S. into a new activity.

2. Comparison of Material:

Thou art Simon, etc., (v. 42), compare Mt. 16: 17, 18, and explain the difficulty of a double naming.

3. Habits and Customs:

Tenth hour (v. 39), observe two modes of reckoning time (a) the Jewish, from sunrise to sunset, tenth hour would be 4 P. M., (b) the Roman, from midnight, tenth hour would be 10 A. M.—which seems most satisfactory here?

4. Literary Data:

- 1) Observe examples of (a) personal recollection e. g. "turned and beheld," (b) directness of style.
- 2) note *being interpreted* (vs. 38, 41, 42) and determine its bearing on the readers of the Gospel and the writer of it—whether Jews or not.
- 3) *one of the two* (v. 40), (a) the other is not named, (b) the probability that he is the author of this Gospel.
- 4) v. 37 has two co-ordinate clauses where we would say "and when the two disciples heard . . . they followed," characteristic *simplicity* of style.

5. Review:

With the results of this study in mind, revise carefully the statements of 1 and 2 to test their correctness.

4. Religious Teaching: *It was the suggestive testimony of John that led his two disciples to seek Jesus. Their personal interview with Jesus established their first faith in him as the Christ. This faith of theirs was out reaching and winning. Andrew brings his brother. Our testimony is as important in its place; our faith may be as winning in its sphere—if it be inspired by personal intercourse with the living Christ. Such a personal relation is open to all who seek him.*

§ 2. Chapter I: 43-51.

1. The Scripture Material:

- 1) Vs. 43, 44. The next morning about to go into Galilee, Jesus finds Philip, a fellow townsman of Andrew and Peter, and bids him follow.
- 2) v. 45. Philip tells Nathaniel, "We have found the Christ of the Scriptures in Jesus of Nazareth, Joseph's son."
- 3) v. 46. Nathaniel replies "Can Nazareth produce anything good?" Philip says "Come and see."
- 4) vs. 47, 48. As he comes, Jesus says "Here is a true Israelite." Nathaniel is surprised at this greeting but Jesus adds, "I saw you under your fig-tree before your talk with Philip."
- 5) v. 49. Nathaniel answers "Rabbi, you are Son of God and King of Israel."
- 6) vs. 50, 51. Jesus replies, "Did this make you believe? You shall see more than this—even angels ascending and descending from the opened heaven on the Son of Man."

2. Philip and Nathaniel: Starting for Galilee, Jesus bids Philip follow. Philip, finding Nathaniel, tells him that he has found the Christ of the Scriptures. Nathaniel comes in some doubt, and to his surprise is hailed by Jesus as a true Israelite. Jesus adds, "I saw you when alone under your fig-tree." Nathaniel, thereupon, believes in him as the Christ. Jesus tells him that this evidence is small compared with what he shall see—angels ascending and descending from the opened heaven upon the Son of Man.

3. Re-examination of the Material:

1 Words and Phrases:

- 1) *Findeth* (v. 43), does this suggest (a) previous acquaintance, (b) hesitation on Philip's part?
- 2) *Jesus of Nazareth, the Son of Joseph* (v. 45), does this imply (a) that the writer was ignorant of the facts, or (b) that Philip did not know them?
- 3) v. 46, how is the character of Nathaniel revealed here?
- 4) *an Israelite, indeed* (v. 47), (a) one who is worthy of the name Israel, (b) how did this meet Nathaniel's difficulty?
- 5) *I saw thee* (v. 48), is the emphasis on the supernatural knowledge of (a) his being there, or (b) his thoughts while there?
- 6) *answered* (v. 49), what wrought this sudden faith?
- 7) *Son of God . . . King of Israel*, (a) messianic titles, (b) one echoing the testimony of John, the other the political hopes of the time.
- 8) *Son of man* (v. 51), (a) seldom used in John, (b) note the implied comparison with "Son of God," (c) meaning "the lowly, unassuming man," (d) chosen here by him to proclaim and yet to conceal his messianic position.

2. Comparison of Material:

V. 51 contains an allusion to Gen. 28 : 12 ; consider its application to Jesus, (a) the unceasing intercourse between God and the Messiah, (b) in the Messiah believers realize the established fellowship between the seen and the unseen, (c) the allusion is to the miraculous works which Jesus is to work by the power of God.

3. Geographical Points:

- 1) *Bethsaida* (v. 44), (a) in Galilee, (b) the three came from the same Galilean town.
- 2) *Nazareth* (vs. 45, 46), (a) of Galilee, (b) note Nathaniel's allusion, either to its insignificance or its bad reputation.

4 Literary Data:

- 1) Collect any examples of points of style which have already been referred to, cf. vs. 43, 46.
- 2) *verily, verily* (v. 51), characteristic of this Gospel.

5. Review:

After the study of these points, proceed as before to test the statements of 1 and 2.

4. Religious Teaching: *To be brought into these personal relations to Jesus the Christ is to be convinced of the reality of His claims and the loftiness of His position. Honest doubt is frankly met by Him, and they who are open minded are given all needed evidence. They who honestly yield to this evidence are given to know far larger and higher evidence. Give Jesus the Christ a fair privilege to be heard, and you shall hear and see more than you would have dreamed of.*